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relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

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may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ———days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

PLAIN FACTS

FOR

PLAIN FOLKS.

We propose in the coming issues of this journal to talk with the readers in plain every-day style about the Manhattan Life Insurance Company with a view to business.

Perhaps the language of our statement, commercial as it is, needs simplifying for a large class of practical men who are not familiar with financial literature and lore, but are still good risks, as we say These talks with you will be short, and, we trust, sharp. We will not tire you. Please look for them in each issue and read them, and, as preparatory, we would suggest that you send for our statement immediately.

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THE

AMERICAN MISSIONARY.

VOL. XXXVIII. MARCH, 1884. No. 3.

American Missionary Association.

FOUR MONTHS.

During the four months of the fiscal year, closing Jan. 31, our receipts from collections and donations have amounted to $69,941.52. The collections and donations for the same months last year were $60,413.28, showing an increase for this year of $9,528.24. The legacies for these months last year were $25,141.83, while for this year they have been $9,809.35—a decrease of $15,332.48. The total receipts thus far this year in collections, donations and legacies have been $79,750.87, against $85,555.11 for the same period—a decrease of $5,804.24. We urge the friends of this Association to study these figures, in view of the enlarged work upon which we have entered for the present year. We were saved last year from a heavy debt by an unusually large legacy. We have no reason to expect such help to our treasury this year, and must depend upon larger receipts from the living. May we not hope for increased endeavors on the part of churches, Sabbath-schools, missionary societies and individuals to render such prompt and efficient assistance as will enable us to complete the year's work without financial embarrassment?

OUR SUNDAY-SCHOOL WORK.

The most fruitful work in the Lord's vineyard is among the children. The A. M. A. reports 12,813 Sabbath-school scholars connected with its missions among the Indians, the Chinese and the poor of the South. These pupils were in charge of missionaries and received such benefits as accrued from association with our church and school work. In this respect they have had great advantages over pupils gathered hastily, cared for temporarily, and then given over to such local assistance as is found available.

Sabbath-school work is a part of the A. M. A. system of building up Christian character. We have lady missionaries going from house to

house, day-schools, industrial schools, prayer meetings, missionary meetings, theological schools, churches and Sunday-schools. We deem all these branches of our work of vital importance for mind-building and soul-culture. We leave no essential part of religious training to be supplied by the possibilities of other agencies. We try to make our work complete, and believe that our success justifies our methods.

We give, in this number of the MISSIONARY, communications relating to Sunday-school work from the wide field we occupy, and invite attention to the facts and suggestions they contain. We trust these reports will stimulate the Sabbath-schools of the North connected with the Congregational churches to make at least one contribution annually to aid us in enlarging and maintaining our efforts in this direction.

ONE WAY TO DO IT.

Pastors often ask, How can the claims of our benevolent societies be best brought before the churches? A prominent minister in Ohio has had the following notice prepared, a copy of which he proposes to send each life member in his parish.

"You are a life member in the American Missionary Association. Our next church collection for this object will be taken on the third Sunday of March.

"The prayer meeting which follows the first Sunday of March will have this work for its topic, and will, as you see, precede the collection. You doubtless keep informed of this work from the pamphlets you receive, and also from the frequent notices in the weekly Congregational papers. Please circulate judiciously among members of our congregation any reading matter which you may find bearing upon the cause. Will you please, also, give some items of information at that prayer meeting, and endeavor to increase the interest in, and our contributions for, this branch of the Master's work?"

OUR Treasurer informs us that the subscriptions received in the month of January for the AMERICAN MISSIONARY exceed in amount the receipts of any previous month for the same purpose. This is a move in the right direction. We thank our friends for it, and trust that the number of subscribers may multiply until the amount received will cover the cost of publication. The price of the MISSIONARY is fifty cents.

A NEW *Concert Exercise* has just been printed at the Boston office. It can be obtained without charge by applying to Rev. C. L. Woodworth, 21 Congregational House, Boston, or to any of the A. M. A. offices. In applying, call for New Series, No. 1.

AN OPEN LETTER.

To the Friends of the American Missionary Association.

GREETING: The Executive Committee have called me from the Chicago office to the New York office, and assigned me to such service promotive of our cause on the collecting field as I may be able to render. In response to that call I have come, and now beg leave to report myself for duty.

I take up the work with a profound conviction that unless I have the co-operation of the pastors and the churches it will be a failure. My definition of co-operation includes criticism.

Three things just now are among the *necessities:*

1. First, and perhaps most important, is the necessity of getting fuller information respecting our work before the people.

What is the American Missionary Association? What is it doing? What ought it to be doing? How few can answer! Sermons are preached, special appeals are made in the papers, pamphlets and circulars are issued. We send out monthly over twenty thousand copies of THE AMERICAN MISSIONARY, and still there is a dearth of knowledge. Missionary news is not popular. How to make it popular is confessed to be a hard problem by all who have tried to solve it.

Yet it will not do to cease printing. It has been computed that for every man killed in war twenty tons of lead have been used, but on this account there is no thought of giving up the use of lead. On the contrary, such improvement in gunnery is sought that more can be used. Breech-loaders, repeaters and mitrailleuses supersede the old arms, for this, among other reasons, because they use more ammunition. I have noticed, that during political campaigns, documents are not only sent through the mails, but passed round by those receiving them to be read by others. Nor is this so much because the documents are interesting as because of a purpose to reach and influence a large number of people. Should not such a cause as ours be as dear to the hearts of Christians as the mere success of party is to the politician? Lack of interest in the work is the reason why our treasury runs low, and lack of interest is, in the vast majority of cases, based on lack of knowledge. I earnestly request your co-operation in getting information respecting our work more widely diffused among the people.

2. The necessity of keeping constantly before our friends the object that as an organization we have set out to accomplish.

Salvation of the lost, rescue of the perishing, elevation of the degraded, enlightenment of the ignorant, the establishment of righteousness and truth and justice in the land—these are our aims. Evermore they should be held where, amid all perturbations, they shall be seen and their claim felt. When a vessel is in a storm, there is special need of

steadiness at the helm and watchfulness at the compass. Careless steering will not only lose the course ; it may at such a time cause the destruction of the ship and the loss of all on board. Storms are always dangerous ; but they clarify, purify and cleanse the atmosphere.

Just here is the danger : public confidence in benevolent societies is sensitive. A little thing may disturb it, especially in time of controversy. Disturbance is followed by a withholding of contributions ; and then what ? Violations of contracts solemnly made, abandonment of mission stations, discharge of missionaries without pecuniary means to meet their obligations ; in other words, the organization is compelled to do a monstrous wrong because controversy has been allowed to obscure the aims and conceal the actual necessities of the work. What I have in mind is to indicate this danger, and to beg of our friends that they guard most carefully against it. Let us have confidence in the truth, and, while we freely discuss questions pertaining to mere polity, let us see to it that during the pendency of such discussions no abatement is suffered in the ardor or efficiency with which we support the work and the workers on the field. I do most earnestly seek your co-operation to secure this.

3. The necessity of steadfastly standing by work to which we are already committed.

Our Lord, in singling out the man unfit for the kingdom of heaven, portrays him as having put his hand to the plow and turned back. The truth embodied applies to institutions as well as individuals. Work begun, if a needed work, should be carried through. To launch an enterprise and then leave it unsupported, is an absolute waste of power. It is a poor excuse to say that the energy has been given to an equally worthy object. God does not call us to do all the work there is to be done. He calls us to do our part. Worthy objects—pressingly worthy objects—are as numerous as human wants. To help another man pay his debts, while I leave my own unpaid, may make me appear generous in the eyes of him whom I have helped, but it will be very difficult to make my unpaid creditor see that I am just. Claims that are unquestionably worthy come along and ask our churches to take them up, or, finding their way to the sympathies of individuals, appeal for relief. They are heard and responded to, and, if no detriment is done ability to care for work already on hand, it is well and praiseworthy ; but if, when the time comes to make offerings for existing work, the drafts made to help specials cut into the contributions, the specials may indeed have reason to thank us, but the regular work must suffer.

It is with great reluctance I dwell on this point, for I know how urgent and worthy some of these claims are ; but the evil is so far-reaching and so serious when a great missionary organization has to face retrenchment or debt, that I feel justified in asking our friends to give it a special thought.

In conclusion, the exigent demands of the work intensify my appeal for your co-operation. These demands are simply bewildering, they are so many and so urgent. The Finance Committee at our last annual meeting reported that this year the work already in hand called for not less than $365,000! A thousand dollars a day! This report was made after a careful survey of the whole field as at present occupied.

But enlargement is called for. We should have not less than $10,000 for our Chinese missions; not less than $50,000 for our Indian missions; not less than $50,000 for special missions among the negroes; not less than $50,000 for work among the poor whites; not less than $100,000 for new churches and schools at various points where magnificent openings invite us to enter.

Each year brings additional demands. There are more people whom we can reach. We need increased agencies with which to reach them. The Christian alumni of our schools, nearly all of them teachers or preachers, are every year becoming a stronger force. Imbued with the missionary spirit, they are sending back others in ever-increasing numbers to the institutions whence they went forth. Our churches multiply and new fields open for occupancy. Calls for enlargement pour in from all directions, and many of them are such as cannot well be refused.

May I not rely upon you for co-operation? It is the Macedonian cry.

Your servant for the work's sake,

JAMES POWELL.

MRS. VALERIA G. STONE.

We have made frequent mention of our indebtedness to Mrs. Stone in these pages, and now she is gone, a tribute to her memory is a grateful privilege. She died at Malden, Mass., Jan. 15, in the 82d year of her age. At the death of her husband, which occurred in the summer of 1878, she was left with a fortune amounting to about two million dollars. Her will had been made. She was upward of seventy-five, and if she had been like most people would have spent her days in rest and quiet. With rare wisdom and liberality, however, she determined to be her own executor and distributed the greater part of her wealth for educational purposes in a few months after it came into her possession.

This use of her property was a voluntary act on her part. The benefactions of Mrs. Stone in some particulars have placed her in the front rank, if not at the front, of American philanthropists. But few, if any, possessing such vast wealth have given away so large a proportion of it during such brief period. By disposing of her property in this way rather than by bequests, the money was put to immediate use for Christ. The wisdom of Mrs. Stone in this respect is worthy of the imitation of all who desire that their wealth shall do the utmost for charitable objects.

Mrs. Stone was also distinguished for the comprehensiveness of her plans for rendering permanent assistance to needy institutions and needy people. She did not dispose of her wealth by dividing it among a few objects. Through the advice and help of her relative, Rev. W. H. Willcox, D.D., the wants of a large number were carefully and prayerfully considered, and her gifts made not only with rare discernment, but placed where their influence will be felt for many years. We do not recall another instance where one person rendered so substantial assistance to so many schools and colleges and other useful institutions in the same length of time in the history of our country. To this may be added the singularity of her gifts, to poor ministers, to widows in want, and to persons liable to lose their houses by foreclosure of mortgage.

Her devotion to the colored people was attested by her gifts to Fisk, Atlanta, Howard and Straight Universities as well as to Hampton, Berea and Talladega. She has gone, but her name will not perish or her example cease to exert a helpful influence for generations. May the Lord raise up many others like her and her chief adviser.

BENEFACTIONS.

The will of Charles W. Freeland bequeathed $25,000 to the city of Worcester, in trust for the Worcester Public Library.

W. O. Grover, of Boston, who had before given $2,000 to Roanoke College, Va., recently sent his check for $3,000 to be applied to the endowment.

The will of Ralph Sallen bequeaths $80,000 to St. Louis institutions, $40,000 of which is to the Manual Training School of Washington University.

Mr. A. E. Kent, of San Francisco, who three years ago presented Yale with $50,000 for the erection of a chemical laboratory for the Academical Department, has added $25,000 to his original gift.

The Treasurer of Boston University has received the sum of forty thousand dollars, a gift from the Hon. Alden Speare, for the endowment of a chair in the College of Liberal Arts, to be called, in memory of a beloved daughter, the Emma Speare Huntington Professorship.

At a meeting of the corporators and trustees of the new Western Theological Seminary of the Protestant Episcopal church, which is to be built in Chicago, the gifts of land on Washington Boulevard and $200,000 in money by Dr. Tolman Wheeler were formally accepted.

There are no kinds of gifts for Educational institutions not needful for the development of Christian civilization at the South; and appeals for help to make such institutions efficient and permanent, are of urgent and supreme importance.

GENERAL NOTES.

AFRICA.

—The medical missionaries Jacques and Morin will soon start for St. Louis.

—Nubar Pacha, an Armenian Christian, became Prime Minister of Egypt on January 8. He is fifty-four years of age and was educated in England.

—Captain Vincent Ferrario, who started with the expedition of Matteucci into Abyssinia, will return with Captain Martini, the old companion of Antinori, to the Choa.

—The affairs of the Committee of Labor of the Upper Congo have taken on such development that the administration has resolved upon sending out a new expedition each month.

—H. H. Johnston is preparing to return to the Congo, whence he will proceed to the mouth of the Arouimi. From thence he will explore this great river and the neighboring territory of the great lake, newly discovered, as far as the basin of the Upper Nile.

—Some villages of Foutah, having at their head Chief Abdoul, sought to oppose the passage of the boats for supplies for the Upper Senegal, but this attempt did not succeed.

—Missionary societies, philanthropic associations and the Chambers of Commerce of London and Manchester and the Chamber of Commerce of Glasgow, have demanded from the Foreign Office the institution of an international commission to assure the free navigation of the Congo for all nations.

—At the same time that Dr. Holub left Vienna to visit Southern Africa, Dr. J. Chavanne, well-known by his learned studies upon the African waters and mountains, went to Brussels to enter the service of the Committee of Labor of the Upper Congo.

THE INDIANS.

—Four hundred Winnebago Indians, now upon their reservation in Nevada, have petitioned the Secretary of the Interior to allot to them lands in severalty so that they may acquire the rights of citizenship.

—Accounts published by the Government of Canada state that there are at the present time, 105,000 Indians still living within the Dominion. Quebec contains 11,000; Ontario, 17,000; British Columbia, 35,000; and Manitoba and the Great Northwest, 37,000. There are living on reserved land 81,633 Indians, peacefully cultivating 67,500 acres of land, and owning a stock of 14,955 horses, 5,768 cows, 1,552 oxen, 2,000 sheep, 6,813 pigs and other animals.

—Forty Chippewa Indian Children from D. T. have been placed by the Roman Catholics in school; the girls in the convent school of the Good Shepherd at Milwaukee, and the boys in the industrial school of the Christian Brothers at Desplaines, 15 miles northwest from Chicago.

—According to Secretary Teller, a perfect indifference has been maintained about paying debts under Indian treaties, and altogether the debts on that score will aggregate $5,000,000, over $1,000,000 of that amount being owed to the Sioux. The Government agreed to support a school for every thirty children, to give every family a yoke of oxen, a cow and $100 worth of tools, all of which has been neglected though they are clearly entitled to it.

—The family of Indian girls at the Lincoln Institution in Philadelphia has been increased to fifty by the arrival of twenty-seven girls from the training school at Carlisle, Penn. They will be joined by twenty-five more, and this will fill the Philadelphia quota. Among the tribes represented are the Pawnees, Sioux, Cheyennes, Comanches, Diggers, Osages, Omahas and Delawares.

THE CHINESE.

—Out of the forty-two Chinese girls in Miss Cushman's school at Pekin, thirteen recently joined the church on probation.

—According to Rev. S. I. Woodbridge, many of the Chinese believe that the sun and moon are husband and wife and that the stars are their children.

—A missionary of the China Inland Mission, in the province of Kansuh, says that in Thibetan families every other son is given up to the gods, and is supported by the family. A principal temple has 300 priests; another has 100.

—Rev. G. L. Mackay, of the Canada Presbyterian Mission in Formosa, has married a Chinese wife and devoted his life to the work of Christianizing the island. In North Formosa there has been, he reports, a remarkable revolt from heathenism. He writes that he is below the mark when he says that upward of 2,000 have thrown their idols away and express a desire to worship the one true God.

—The teachers of the Chinese Mission Sunday-school of Mount Vernon Church, Boston, gave their sixth annual reception to the pupils and friends of the school, Jan. 14. There were 325 persons present, 164 of whom were Chinamen. For three years past, the number of Chinamen in Boston has been about 400; but the school has gained an average membership of eighty-seven. Sunday, Jan. 4, the attendance was 124.

PREPARING FOR SUNDAY-SCHOOL FLOWER MISSION.

THE SOUTH.

Rev. Joseph E. Roy, D.D., Field Superintendent.
Prof. Albert Salisbury, Superintendent of Education

SUNDAY-SCHOOL WORK IN ALABAMA.

MISS REBECCA G. JILLSON.

The Sunday-school work done by the American Missionary Association throughout the State of Alabama, presents a subject of great interest and importance. The future of the colored race rests with those who are being educated to-day, and along with the training of the mind must go that of the heart and soul.

As Talladega College is the centre of education for the colored people in the State, let us see what her influence is, and also something of what has grown out of efforts put forth here. The church at Talladega has a present membership of one hundred and fifty-six ; from her have gone out those who have planted nine other churches in different parts of the State. In connection with all of these are flourishing Sunday-schools, those at Anniston, Shelby Iron Works, Alabama Furnace and Birmingham being especially fruitful fields; at Anniston and Alabama Furnace the school sometimes numbering one hundred and twenty-five. These are as well organized and conducted as any Northern schools, and their superintendents have won the respect of the proprietors of the iron furnaces, in the vicinity of which these churches and schools have sprung up.

The Sunday-school at Talladega averages one hundred and fifty-nine. The students at the college are obliged to attend its exercises, and the number is increased by many from outside. There are two children's classes, each numbering nearly fifty, while the adult classes average twelve. The monthly concerts are among the most interesting exercises given in the College Chapel. The Class Prayer Meetings, held every Sunday afternoon, give the teacher a hold upon her class that nothing else does.

From the Theological Department have graduated thirty students whose work is largely in the State, all of whom are engaged in Sunday-school work. There are at present ten in the Theological Department who are engaged in Sunday-school work in various ways, two of the three who graduate this year having now churches under their care. The third labored during the summer at Mobile. The Sunday-school there increased from 35 to 75 in number, and the church membership also increased—a good work was done. Another was at Savannah during the summer. A great deal has been done by the students in the way of mission work, many of the churches and schools which are now self-supporting having grown out of such endeavors.

Let us glance for a moment at the work of one of our students as he goes out to take charge of his summer school. He finds himself, perhaps, in a remote country township, and about him fifty or seventy-five children who look up to him for enlightenment on every subject. The week passes by ; he finds there is to be no Sunday-school on the Sabbath, and so feels that his work of teaching must go on through the seventh day as well as through the week. He tells the children to come to the school-house on Sunday morning, and they come, walking three miles, some of them, "blue-back speller" in hand, having little idea of what the Bible is, or of Sunday other than as a day when there is usually no school.

In some places he finds the parents glad to send the children, often coming themselves, for there is preaching service only once a month ; other students

meet with opposition from those belonging to other churches, and, as one young teacher answered me, "because the people don't know what the Bible is, I reckon." One of our pupils reported as his summer's work the forming of several Sunday-schools in places where there were none. Another held each week a meeting for singing, which was greatly enjoyed by the people. Nearly all of our students who teach, report work done in Sunday-schools, either themselves organizing or leading the school or engaging with those who are already at work. About three years ago a careful estimate was made of the number of former students of the college, who were then engaged in the work of teaching in the State ; it was three hundred and eighteen. Not in this State alone, but in Texas, Arkansas, Kentucky, Mississippi and Georgia may be found the outgrowths of work begun at Talladega.

Of the churches at Montgomery, Mobile, Selma, Marion and Talladega, to which the A. M. A. sends pastors from the North, the Sunday-school work is reported as doing well. What may be said of one is true in great measure of all. At Montgomery there are over two hundred in the school, with an attendance in fair weather of one hundred and forty. The collection for December amounted to ten dollars. There was a tree at Christmas with presents for over two hundred. The collection from the Sunday-school at Talladega for the quarter closing the year 1883 amounted to $6.77, which was expended in the purchase of temperance literature, to be distributed in the surrounding country churches ; the collection for January and February is to be sent to the New Morning Star. When we think of the number of those engaged in teaching throughout the State, some estimate can be made of the influence that must be exerted in the cause of temperance and in Sundays-chools.

FISK UNIVERSITY—THE SABBATH-SCHOOL.

BY PROF. H. S. BENNETT.

A visitor to Fisk University would naturally expect to find the Sabbath-school equal in excellence to the other departments of the University. In this expectation he will not be disappointed—the Sabbath-school is an important factor in the work of education which is going on. The school is composed of two hundred young people of both sexes, intelligent, wide-awake students who have before their minds the purpose of doing something in the world and are resolutely preparing themselves for active life. The school is under the management of Prof. Spence, which is in itself a guarantee that it is ably conducted. He is assisted by a corps of thirteen teachers, the faculty of the University. I visited every room in which instruction was going on last Sabbath and found an attentive throng, eagerly asking and answering questions which naturally arose from the consideration of the international lesson of January 27.

It is to be remembered that the pupils of this school are almost all engaged in teaching. The University sends out every year more than one hundred and fifty teachers. These go all over the South, teaching their people during vacation. They are taught to work for Christ, that they are only partially educated if they do not become Christians while in school, and that the noblest work a person can engage in is to labor for Christ ; hence all, or nearly all, have caught the idea that they must make themselves felt in the Sabbath-schools in the neighborhoods to which they go.

If they find a school in operation they enter in and teach or superintend as occasion may require. If there be none, so much the better for them, as they have

a fine opportunity to organize one on their own plan and carry out their own ideas. A few days ago, in furtherance of this article, I asked, through the teachers, how many had taught in Sabbath-school, and under what circumstances. I received a flood of answers, some very brief and others containing an excellent account of the work done. Of the letters written me I inclose one to you that you may have an illustration of the work done. In many of the schools thus taught, revivals of greater or less power frequently occur. Direct appeals to the pupils to become Christians are made, and the way of salvation is wisely and tenderly pointed out.

The different denominations among the colored people have felt the quickening power of this new infusion of life blood into their veins. It has been our observation for years that the students of our school are the responsible officers—the secretaries, the librarians, if not the superintendents of the Sabbath schools in which they labor. Not infrequently it has been the case that very few could read or write except those whom we have given them.

Fisk University, it is known, is an institution for higher culture, thus when our students go out they carry with them a knowledge which easily puts them even ahead of the minister over the church. With this superior education comes a degree of respect among both white and colored people which is an essential element in their success in teaching both in day and Sabbath-school. By every means the work of educating the colored people goes bravely on.

Mr. Bennett. Dear Sir. I conducted Sunday-school in connection with my day-school; taught four months. I began May 1 with 25 pupils, but soon increased to about 50. Had only three Bibles, two Testaments and three song-books to begin with, and no Sunday-school papers. I superintended the work and instructed the Bible class, 10 in number. I soon woke up a good school, and succeeded in securing the attendance of many parents and others who formerly took no interest in Sunday-school work. During the term our library received an addition of five Bibles, eight Testaments and four song-books. We made collections regularly, and had a treasury of $2 when I gave up the work.

I held weekly prayer meetings in the day-school. This had a good effect, as was soon noticeable in the deportment of the entire school. I visited the homes of most of my scholars and the people of my district generally, and was grieved to find so few families with Bibles, or even Testaments, in their houses. I tried to impress the importance of having at least one Bible in a family. I left many of my scholars seeking the Saviour when I came away. The work on the whole was encouraging. I have had several letters, from which I learn that the work is still going on, and all want me to come back and serve them this year.

Respectfully, J. P. H.

SUNDAY-SCHOOLS IN THE MOUNTAINS OF KENTUCKY.

BY PROF. L. V. DODGE.

One-third of the State of Kentucky—the eastern part—is a mountain region. It embraces about forty counties, lying upon the upper waters of the Cumberland, Kentucky, Licking and Big Sandy rivers. The student of our common maps would not suspect that so extensive a district in Kentucky is a succession of mountains. This section of country is generally regarded as a poor one, and its inhabitants are slightingly spoken of. As regards the land, the valleys often are of extreme fertility, and some of the mountains are productive to the very summits. The

vast amount of timber, coal, etc., to be found, gives great intrinsic value to the land; and it is safe to say that no portion of the United States, of equal extent, is now more strongly attracting the attention of capitalists.

Since his first connection with Berea College the writer has traveled extensively in the mountains, the aggregate of time thus employed being nearly a year. The fall of 1883 was occupied in a lecturing tour through some twenty-five counties. The attainments of the people and the condition of religious and educational institutions have been found to vary greatly in different localities. In a few of the county seats and along two or three leading lines of travel the casual observer will find but little to excite especial remark; though a careful study of the habits of thought and the customs of the people, even then, will reveal a wide difference between them and the people of the most favored parts of our country. But away from these restricted districts the typical mountaineer is found in all his glory.

In the extensive region of which we now speak there is little affiliation among the several denominations. The fight is not between the hosts of Satan and the followers of Christ, but among the different regiments of the Messiah's army. Most persons, Christians or otherwise, are ready to take sides with some sect. Whenever any one reaches the point of taking part in meeting, by praying or speaking, he is considered a preacher. At the log churches, remote from one another, preaching may be expected once a month. In the country generally, Sunday-schools are substantially unknown. The few that exist are devoted chiefly to teaching reading. The lesson text is generally read in a more or less stumbling manner, and a few songs are sung. If questions are asked at all they are limited to such as are directly answered in the words of the lesson. Prayer is not an exercise which is expected unless a preacher is present. Many a time when my vocation was perfectly well known, have I been asked, in a diffident and apologetic way, if I offered prayer.

However short the exercises of the Sunday-school may be, an hour or two before the time of opening is usually devoted to visiting, and the remainder of the day is usually spent in the same way. The idea of Sabbath, as a day of spiritual work, of religious activity, is a stranger. On no day (except county court day) is there so much travel, and that even if there be not a meeting for miles around. Merchants (church members) having occasion to send teams on a journey of several days to bring goods from the railroad, rarely fail so to plan as to make Sunday one of the days spent in traveling.

I do not suppose that one-tenth of the children in the mountain counties attend any sort of a Sunday-school. Of the schools which do exist at least half are devoted to purely secular matters. In not a few of the others the leading aim seems to be the establishment of sectarian principles in the minds of the young. And yet the people of whom we speak are capable of rapid advancement. Given a generous supply of material things and opportunity for a liberal culture, and they make rapid strides.

The next few years will witness a wonderful transformation in the section of country referred to. We find all the conditions for rapid material, intellectual and religious development, lacking only a little help from the outside. Among the instances of really satisfactory, rightly-directed Sunday-school work, may be instanced the schools at Williamsburg and Pleasant View in Whitley County, largely directed by Rev. and Mrs. A. A. Myers, and of which the readers of the MISSIONARY have already heard. May such Sunday-schools in the mountains of Kentucky speedily be numbered by the hundred!

PHASES OF SUNDAY-SCHOOL WORK IN TEXAS.

PRES. WM. E. BROOKS.

One who attempts to give a clear outline of "The Phases of Sunday-school Work in Texas," in one short article has a task on his hands which few can properly appreciate. The territory is vast, the workers few, the population changing, and accurate information not easy to obtain.

One sign of promise is that a very large part of the schools use the International Series of Lessons. A few do not, but in most schools, white and colored, they are found. I cannot forbear saying that these lessons have done, and are now doing, more to unite all parts of our land in a kindly and even loving brotherhood than any one other agency. This is manifest here in Texas. Perhaps nothing will indicate this more clearly than the treatment accorded me by the Sunday-school workers of this State. Known to be connected with Tillotson Institute, established chiefly for the uplifting of the colored people, I am urged to engage in the Sunday-school organization of the county and State, to attend conventions, and was appointed a delegate to the International Convention of 1881.

That the quality of the work done here is inferior as compared with much in the older and more highly-favored portions of our land, cannot be questioned; yet I have been both pleased and surprised to learn how many schools are holding teachers' meetings. It has seemed to me, judging from the replies to my circular, that our colored friends are fully abreast in this respect of the whites.

In the direction of county and State organization there has been great progress. Dr. Storey, of Dallas, Secretary of the Texas Sunday-School Association, writes me that when, five years ago, he was called to his present position, "there was but one county organized and only a nominal State organization. Now the State is well organized, and more than forty counties, and still the work goes on." The meetings, which are the result of these organizations, are increasing in number and interest. So great has this become that, at some points, "the largest churches are not sufficient to accommodate those desiring to attend." There is more in this than will appear to the careless reader, or to one living where these meetings are common. Such cannot readily understand the strong and too often bitter sectarian spirit which is wont to exist in new States, or where the intellectual standard is low.

But, notwithstanding obstacles, the true workers are coming together more and more. Realizing the impossibility of doing the work alone they are reaching forth and clasping the ontstretched hands of other toilers, and thus both are being blessed. It is here that the A. S. S. Union is doing a good work, which was begun by Father Paxton years ago. The Union has five missionaries in Texas. This seems a goodly number, but when we pause and call to mind the fact that each of these on an average has a field larger than the entire State of New York, we cannot but feel that far more laborers are needed to save the thousands yet unreached. But it cannot be questioned that much of the progress made in the Sunday-school work of Texas is due to the labors of these noble men. They establish new schools, cheer the fainting, and sometimes call to life the dead. They plan conventions, marshal the workers, and in many ways are doing much to break down the false barriers which separate the various churches.

But, true as these men are, I can find no evidence that they are doing anything for the colored people. It seems to me a mistake that this noble society should so lose sight of the more than 400,000 of African descent who are now living in this State. They are a too important factor in the present and future of Texas, and the country even, to be ignored. If the Union continues to stand aloof, how would

VIEW NEAR PALESTINE, TEXAS.

it do for the American Missionary Association to send a few earnest, devoted, loving workers to care for the Sunday-school interests of the colored people? Something ought to be done by somebody. We are trying, in connection with our work here, to do what we can in this direction, but it is little, very little, compared with what should be done. But despite the apathy of the many who find the Bible a dry book, despite "sectarianism gone to seed" and the consequent unwillingness of different churches to unite in co-operative effort for the increase of Bible study, in spite of ignorance in the pulpit and still greater ignorance in the pew, as is all too common, especially among our colored friends; despite the strong, clinging prejudices born of the past, which sadly fetter any free, aggressive effort, and must for some time to come; despite one and all of these combined, the work advances. As one, writing to me, well puts it: "The young themselves are becoming more and more interested in Bible study, and not long and they will arise in their strength and take the work into their own hands."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

REPORT OF SUNDAY-SCHOOL WORK BY LADY MISSIONARIES.

WILMINGTON, N. C.—MISS A. E. FARRINGTON.

My class has always been the little ones, and usually the "mission class" is composed of children outside of our church and day-school. It is large, numbering sometimes seventy. As they grow older they are promoted to classes in the school proper. The last Sabbath in December a Sunday-school concert was held in the church, all the classes being present and taking part in the exercises, which were very interesting, as it was something new—a missionary concert, subject, The Morning Star and the Micronesian Mission, illustrated by drawings on the blackboard, and a boy and girl dressed in the costumes of the natives of the islands.

I think our Sunday-school has had a great influence in the city in raising the standard of teaching. The quarterlies used by us have been introduced into other schools, and, in one instance, a school kept their lessons one week behind us, that the teachers, many of whom were pupils in our school, might have the advantage of preparing here for the lesson. Young people who have gone from us to teach in the country are actively engaged in Sunday-school work, carrying out the plan adopted here, in the schools under their care.

We hear that one colored Methodist Sunday-school in town has changed the time of meeting recently to prevent the scholars from coming here after their school closes. This is not the first instance of the kind since I came here. On the other hand, a Baptist minister advises his people to attend our school. He is a pupil in our day-school, and a model scholar, too, seeming to appreciate the advantages it gives him, and is noble enough to desire that his people may be benefited also—a rare instance.

MOBILE, ALA.—MISS L. A. PINGREE.

In our Sunday-school the average attendance is about seventy-five; the average offering, eighty cents. One of our oldest church members is Supt., another member is Ass't Supt. He does the blackboard work and gives a review

of the lesson, besides teaching a class of boys; his wife also teache and is organist for the school. Most of our day-school teachers have classes also, and it is the custom for all workers not needed in our own school to help in others. One has a Bible class in a Baptist school, another, with myself, goes to a Methodist school.

While calling in a part of the city where vice and poverty go hand in hand, and endeavoring to persuade the children to attend Sunday-school, I was almost invariably answered, "They have no clothing, and the other children will laugh at them." Two fellow-workers and myself decided to establish a Sunday-school there. We found we should be obliged to rent a room. Just then my sister sent me money to use in my work; we thought it would be wise to use it in this Sunday-school work, and did so. Our first session was December 10, and we have averaged thirty-two, though each Sabbath, with one exception, it has been cold or cloudy. I am in hopes to draw them to our Sunday-school in time.

The A. M. A. workers have about one hundred and fifty scholars in their classes aside from other S. S. work, such as giving the review of lesson, as those that attend other schools are often called to do. I have noticed in visiting the other schools that the best workers are those who have been in our A. M. A. schools.

CHATTANOOGA, TENN.—MRS. A. S. STEELE.

I think our Sunday-school really a model one with regard to order and system. I have the Bible class in the colored M. E. Sunday-school each Sabbath morning at nine o'clock; then I go to ours at half-past ten. The Superintendent of the Northern Presbyterian S. S. has just called with his wife and invited me to go to their school, which meets at a quarter after twelve. I did have a class there the first year I was here, and I expect to go again since it is on my way home. Then I have had a mission Sunday-school of sixty members (with no helper) down by the river, at 5 P. M. It was held on the wide porch of a tenement house; I hope to resume it later, after the weather is settled somewhat.

RALEIGH, N. C.—MISS E. P. HAYES.

It is so much easier to work than to tell what we have done. This month our school has numbered 125 and is divided into ten classes. The session commences at half-past nine. We sing, read the responsive exercises in the "Pilgrim Quarterly," our pastor leads in prayer, the school uniting in the Lord's Prayer; we read the lesson responsively, sing again and the classes are sent to their several places at five minutes before ten. The Bible class is taught in the pastor's house; the class of smallest children come to my house at the rear of the church; all the other classes are taught in the church.

While the classes are reciting I go from one to the other, except the Bible class, and see that everything is right; take my book in which names are enrolled, go around again and mark those present, then take the money boxes and papers to each class, and at half-past ten ring the bell for papers to be given out and collection taken. When it is quiet I call on all who have learned verses in the lesson to rise, they recite, and one of our deacons goes to the front where the lesson scroll is hanging, explains it, asks questions on the lesson, and the school recite the golden text. In the meantime a young man has been at work counting the scholars and money. He makes his report, the pastor gives his notices, if he has any, I give mine, and talk a little about the next lesson, reading their books and papers going to church or something similar, then we rise and sing and the pupils go out, those who take library books stopping at a table near the door, where the librarian is sitting to change them.

We have a teachers' meeting every Friday night. This winter we have it at the houses. It has been an unusually cold winter, but our scholars have been very regular in their attendance, and the school was never more interesting.

SELMA, ALA.—MISS M. K. LUNT.

I have always taught in the Sunday-school and still have the same class of boys, or young men now, to which I was transferred by the Superintendent, from a class of little girls. Four of the class have united with the church since my connection with them as a teacher. The members of my industrial classes are nearly all members of our Sunday-school. Some belong to the Baptist and Methodist schools. I have every year in my mission work brought scholars into the Sunday-school and have, as far as possible, looked after them when absent by visiting them at their homes, and, if girls, interesting them in industrial work, using other plans for boys. Our Sunday-school scholars have gone into the country to teach day-school and as soon as practicable have organized Sunday-schools, attending them regularly every Sabbath and not forgetting their temperance principles. I have supplied them with papers, books, quarterlies, and leaflets, and they have repeatedly told me how much help they were to them in their teaching and have begged for more. I have also supplied members of other denominations with the same, having distributed hundreds of papers and books in this way: some have found their way into the jail, and as much as I could I have scattered temperance literature. Some of our young people have been subjected to many unpleasant occurrences in their work because they were Congregationalists, but I believe none have been obliged to desert their posts.

SAVANNAH, GA.—MISS J. S. HARDY.

The Congregational Sunday-school of Savannah was organized in 1869, with only a small number; it has grown in numbers and prosperity till in these fifteen years it has enrolled hundreds as members of the school. At the present time the number in attendance is 150, with twelve teachers. Seven of these are from the corps of teachers in Beach Institute. The twelve classes embrace all ages, from the grown-up men and women to the "wee bits" of four years. Many of the children and youth have given themselves up to serving Jesus. Two boys some weeks ago were persuaded to give up their cigarettes and to think of things higher and nobler. Soon they expressed a readiness to become Christians, but said they did not know how. When the way was pointed out to them they gave their young hearts to Christ, and now are singing with Christians: "Where he leads we will follow."

Of the adult members—the fathers and mothers—there is a goodly number, and their presence is doing much to break down the very common notion that the Sunday-school is only for children.

There is special interest centering in this school for several reasons. It was, when started, something new, and it still stands alone. It brought in the grown people as well as the children for Bible study. It is known to emphasize Bible truth and to bring it before the people in such a plain, direct way that they feel its force and are led to practice it in their lives. It teaches that religion must be something more than mere emotion—that they must be "doers of the Word and not hearers only." It is known to advocate strict temperance principles, and to exert a constant influence in putting away the habit of smoking as well as the use of strong drink. That this school has been in all its past history a power for good and a light in the surrounding darkness, cannot be disputed. In the Sunday-schools of the Baptist and Methodist (colored) churches may be found many

teachers who went out from the Congregational Sunday-school, carrying with them a preparation to teach which they could not otherwise have obtained. Various reforms in the old-time churches may be traced to the same influences.

THE INDIANS.

SABBATH-SCHOOL WORK AMONG THE DAKOTAS,

BY REV. A. L. RIGGS.

In our Indian missions among the Dakotas the Sabbath-school lasts all the week. To those Indians who have in any way come under the influence of our missions the Bible is THE BOOK, and to be able to read it is considered the entrance to a higher realm. So that those converts from paganism who are not able to read the Holy Book often speak of themselves as inferior to those who can read it. Wherever our missionary teacher goes he gathers a circle around him, whether it be in tent or cabin, and there sets up "the Bible School." And to be able to read "the book" is the main incentive that spurs on those blanketed young warriors and shame-faced maidens to worry through the pages of primer and reader until they come to the Bible story book, precept upon precept, translated into Dakota, and thence into the Bible itself. In these primary schools there is also attention given to the mysteries of numbers, and oral lessons are given on many other things, but Bible study is the central object and power in all.

In our Christian communities, with their regularly organized churches, the work of Bible study and Sabbath-school instruction is more after the pattern of the white people's way. In our Congregational and Presbyterian churches, which are the offspring of the original Dakota mission, there are regular Sabbath-schools connected with almost every church, which, in several cases, are superintended and taught entirely by Indians. Sometimes the public Sabbath service of the church is a Bible school of the whole congregation. We are also making progress in raising the grade of Sabbath-school teaching. We have now for several years published the International Sunday-school Lessons in Dakota, in our monthly paper, *The Word Carrier*. At first the lessons, with their questions and references, were like enigmas to them, but now they are much appreciated and quite generally studied.

In connection with the Annual Conference of our native churches we have institute exercises for several days, adapted to help those who teach the Word. At the conferences and institutes we have all the pastors, elders, deacons and Sabbath-school teachers who can attend, usually over one hundred members, besides as many more who come to hear and see. In the schools connected with our central mission stations the English Bible comes into use alongside of the Dakota Bible, both to make them familiar with it and to give them the help furnished by comparison. Bible verses are frequently recited both in English and Dakota, the one following the other. But the mother tongue is the language of the heart, and the Dakota Bible is the sword of the Spirit which is to reach the hearts of this Sioux nation.

It has taken the work of one generation to make ready the leaven and introduce it. But the age of preparation is past, both in regard to the minds of the people and the means of regenerating them. We have now the Word of God in the vernacular. We have a band of native disciples to publish it. And we have the help of the press, of convocations, institutes and schools. Large results cannot fail to

come. But they may come sooner and be very much larger if these instrumentalities are only used as they might be. The place to strike the telling blow is on the entered wedge.

THE CHINESE.

CHINESE CHILDREN DRESSED IN WINTER CLOTHING.

CHINESE SUNDAY-SCHOOLS.

I. FROM THE TEACHER'S STAND-POINT. BY MISS JESSIE S. WORLEY.

The one aim of both the Sunday-School and the Evening Mission School is to lead the pupils to Christ. Their methods differ somewhat. In the evening school the teacher has a large number of pupils, and to each one can devote but little time, while at the Sabbath-school the teacher has fewer—sometimes only one—and thus has a better opportunity to influence his thoughts and heart.

The scholars having few American friends, and no direct home influence, the teacher becomes their greatest and most respected friend.

Each Sunday-school is managed in a way peculiar to itself; and that Sunday-school is the most prosperous which can obtain the greatest number of enthusiastic teachers and the co-operation of the church with which it is connected.

The greatest drawback to success in Chinese Sunday-schools is the cold feeling and caste prejudice manifested by the members of the churches. The Chinese

are a self-respecting and independent people, and would rather stay away than go where they are not wanted or where they are taught with a patronizing spirit.

There are in San Francisco three Congregational Sunday-schools—the Bethany, the Barnes and the First. The last is the largest of the three. It has had energetic superintendents. Mr. Clements, who has lately resigned, has had charge for many years, and has won the respect and friendship of every scholar. The majority of the teachers are not connected with the mission in any other way, and come merely for the love of the work. We have three officers, superintendent, assistant superintendent and secretary.

The church is centrally located and within walking distance of Chinatown.

Imagine yourself in a carpeted and well-lighted room with intelligent looking and well-dressed Chinese sitting with their teachers in their respective classes. At six o'clock the school is opened with singing in English, which will compare favorably with that of any Sunday-school. This is followed by prayer, with the Lord's Prayer in concert, after which a chapter is read; then comes the teaching of the lesson. Perhaps the most interesting part to strangers is the recitation of Scripture verses, participated in sometimes by six or seven and sometimes by thirty or forty.

We sing after the verses and close with the doxology, and all join in saying, "In all thy ways acknowledge God, and He shall direct thy paths."

This is a specimen Sunday-school. In San Francisco there are other large Sunday-schools, maintained by the other denominations, which are all doing good work. There is a flourishing school connected with the First Church in Oakland, and there are many more in other parts of the State.

II. FROM THE CHINESE PUPIL'S STAND-POINT. BY MR. JEE GAM.

In San Francisco there are seven Sunday-schools for the Chinese. The aggregate average attendance of scholars in these schools is about 300, with an average attendance of 70 teachers. These schools are carried on somewhat similar to our evening schools, for they teach reading as well as the Holy Book. An unchristianized Chinaman cares nothing about the teaching of the Bible, but he is anxious to learn the English language. Perhaps he does not know even the alphabet. If this is the case the best way of teaching is to take three letters at a time, the teacher repeating A–B–C, the scholar following. The reason for this is that in learning the Chinese language in the primer or the first book used, the words are arranged in this way—three in a group. As this is the way to which they are accustomed, it is the way in which they learn most readily. Some pupils are brighter than others, some can master the letters in 15 minutes, some in 20, some in half an hour and some in a hour.

In all our Sunday-schools you will find scholars of all grades. Some in the latter part of the primer, some in the second reader and some in the third. As soon as a scholar is sufficiently advanced the teacher recommends the Bible as a text book, for the one aim is to teach Christianity. They are also urged to commit passages to memory, and recite them. They are pleased to do this, for they think they have made considerable advancement when they can repeat a long passage correctly. Perhaps they are presented with a Bible or a Testament, and by the time they can read in the Bible they have learned to have so much confidence in their teachers and so much respect for their feelings that they are unwilling to offend them.

Little by little the precious truth gets a place in the memory and a hold upon the heart. They soon learn that the Sunday-school is a Christian institution, and that the people who belong to it are Christian people and are their true friends, for they not only care for them, but love to do them good without compensation.

This kindness is not known by all the Chinese, for many have the impression that both the Sunday and evening schools are sustained by the American Government, and that the teachers all receive pay for their work; but when the contrary is explained they always say, "that is an exceeding kindness on the part of the Christians, and they are truly our friends and are not like those who stone us." And, again, the teacher that has been teaching a scholar for six months or a year has a great influence over that scholar, and, in many instances, the Sunday-school teacher can do more than the preacher can. Lately one of our own young men who was led away, and for more than a year was not with us, has been led to repentance by his faithful Sunday-school teacher. He is now one of our most active and efficient workers. Eternity alone can reveal the good that these schools are doing. They work in harmony with the evening schools, both using the English language as only a step toward the teaching of God's truth that will save their immortal souls.

CHILDREN'S PAGE.

THEN AND NOW.

BY MRS. THOMAS N. CHASE.

A most inspiring and picturesque sight is the country Sunday-school, taught by student teachers of the A. M. A. schools. Some of these have tragic histories. Ten years ago one of our Atlanta University students, whom we will call Edward, went, as our scholars usually do, to spend the long hot summer vacation in teaching. Edward had the mettle in him to "eat drumsticks," so went away down into M—— County, Ga., to gather up a school. As usual at that time, there was no place for the children to meet except in the parents' cabins. Some of the most anxious and devoted mothers would give up their little home to the noisy crowd which often swelled to unmanageable dimensions, when they would repair to nature's temple if a forest or grove were near; if not, would drive down stakes and make a brush arbor which would protect from the fiery darts of a Georgia sun till the leaves dropped, when a fresh supply of thatch was applied. But Edward wanted something better and larger, especially for his Sunday-school, so he got the people to help him put up a rough school-house. This roused the opposition of jealous whites, so that it was soon burned. His life, too, was often threatened, but his faith in God and love for his people made him fearless, and he left them at the close of his summer school promising to return his next vacation. The next spring he received the following letter:

"Your return here will be at the risk of your life. K. K. K."

But Edward felt God was on his side, and those poor people he had begun to love so well must not be deserted, so he got excused from school a few days and went immediately to the most ferocious of his enemies, who, he suspected, wrote the letter, and said "I've had a Ku Klux letter and wish you'd help me to find the man who wrote it. There are a plenty of Yankee soldiers in Atlanta, and this man ought to be dealt with." He and his crew quailed before Edward's courage, and never troubled him seriously again. Many prayers went up for Edward in his absence, and a teacher persuaded him to sit for his picture before leaving. He had a warm welcome on his return, and the fact that one of his classmates who had been to another county to arrange for a school the next summer and had returned the day before with his hat riddled with bullets in his escape for his life through the woods, added to our joy in seeing Edward's face once more.

The third summer the A. M. A. called Edward to fill a pastor's place in Savannah. How he did hate to leave his old school, but he felt the A. M. A. had been more than a mother to him, and he could not disregard her wish, so he went to S—— and stood at his post all through those dreadful months when the yellow fever struck down its thousands, and another young man went to M—— County and held the whites at bay only by assuring them the Yankees sent him, and it would not be safe for them to harm him; but when he left town, ruffians with pistols followed him to the train, telling him he must never come back. The next summer a third teacher went and ventured to rebuild the burnt school-house. He wisely attempted only the rudest structure possible, the cracks between the logs and the opening for the door being the only entrances for light. As there was no floor the children sat upon the log sleepers, their feet resting upon nature's green carpet, if the red clay was rich enough to own one. Add to this building one or two openings made in the logs, with a sliding shutter to keep out rain and cold, and a door made in the same way to save hinges, and you have the exterior of a typical Sunday-school-room for country colored people. Inside are long slabs with the smooth side up and slanting holes underneath to receive the sticks that serve as legs. These seats have no backs and are called "puncheons," possibly because of the punching propensities promoted by the packed-in children.

Of course the towns have better buildings, but they are often some dilapidated frame house bought from the whites. Most of our scholars teach in the country. Our almost unbroken term of eight and a half months leaves three and a half for practice work in the public schools of Georgia. They never know till Christmas how much pay they will receive. Sometimes it is enough to take them nearly through the school year; sometimes but a trifle more than to pay board and carfare; but such as they get they joyfully bring back to their old school home, when sick or aged parents do not take it. They go out feeling their Sunday-school and temperance work are the most important, but the obstacles they meet are very disheartening. There is no longer any opposition from the whites, but often sympathy and help. Perhaps the chief obstacle is "big meeting" and "big Sunday." The churches are so small that one pastor often has charge of four, and at whatever church he preaches there it is "big Sunday," and there the old must flock, leaving the young people home in charge of premises. "Big meeting" is camp meeting, lasting but two or three days; but "the State is so saturated with them," as one man said, that often four in one summer are within driving distance of each settlement. These meetings, in the main, are "big frolics," and greatly dreaded by the faithful teacher. Another trial is ignorant teachers. A few can ask questions from the Catechism, so that the children learn who is "the oldest, the strongest, the wisest man," etc., but often neither the children nor teacher have any idea from what book the Catechism is taken. Then the Sunday-school can be kept up only in warm weather, as the house is too cold in winter; and if a fire were in it, with the board window and door shut, it would be too dark.

There is, however, a bright side to the picture. Our wise and faithful teachers have learned to say to their little flock, "I shall always be here for Sunday-school. I shall never go to 'big meeting,' and never be off on 'big Sunday'; whether you come or not, I shall be here with my picture papers and Bible." And then, for miles around, they come; little ones often walking marvelously long distances, and old people feasting their hungry souls upon God's word as it is intelligently brought to them. Few can realize how much these student-teachers need our sympathy and prayers.

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Foxcroft. Mrs. D. Blanchard 5 00
Garland. Cong. Ch. and Soc..... 6 50
Hampden. Cong. Sab. Sch., *for Student Aid, Wilmington, N. C.*..... 10 00
Lebanon Center. Rev. B. Dodge, 5; Noah B. Lord, 5; Dea. Samuel Shapleigh and family, 5; Miss Rebecca Weld, 5; Dea. John Moody, 5; Phebe Moody, 5; Mrs. Olive A. Moody (5 of which *for Indian M*), 7; Henry Porter, 2; Mrs. Hannah A. Lord, 2; to const. DEA. SAMUEL SHAPLEIGH L. M..... 41 00
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Newport. Mrs. M. S. Nickerson..... .. 1 00
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Norway. Mary K. Frost..... 50
Orland. Mrs. S. T. Buck and daughters 35 00
Portland. High St. Ch. and Soc..... 136 90
Portland. Brown Thurston's Sab. Sch. Class, High St. Ch., *for Student Aid, Hampton N. & A. Inst*..... 25 00
Portland. Ladies of St. Lawrence St. Ch., Bbl. of C., *for Wilmington, N. C.*
Searsport. Freight, *for Selma, Ala* ... 3 00
South Berwick. Ladies of Cong. Parish, Bbl. of C., *for Wilmington, N. C.*
Wells. B. Maxwell..... 20 00
Windham. Cong. Ch. and Soc..... 15 00
Woolwich. Cong. Ch. and Soc..... 13 50

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Antrim. "Friends," by John E. Hastings 30 00
Auburn. Cong. Ch. and Soc. 10 00
Bath. Cong. Ch. and Soc..... 1 24
Bristol. Cong. Ch. and Soc..... 2 62
Brookline. Cong. Ch..... 5 00
Campton. Ladies of Cong. Ch., Bbl. of C., val. 31; 3 *for Freight*.... .... 3 00
Candia. Cong. Ch. and Soc..... 15 00
Chester. Cong. Ch. and Soc.. . ... 15 00
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Concord. First Cong. Sab. Sch., *for Student Aid, Talladega C* 10 00
Epping. Miss Hannah Pearson, *for Chinese, Indians and Freedmen*..... 20 00
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Franklin. Cong. Sab. Sch., *for Student Aid, Talladega C*.... .... 10 00
Goffstown. Bbl. of C., by Rev. S. L. Gerould, *for Marion, Ala*
Hampstead. Cong. Sab. Sch..... 13 00
Harrisville. Mrs. L. B. Richardson, 10; Darius Farwell, 3..... 13 00
Hillsborough Bridge. Mrs. N. Taylor, 1; John Gerry, 1..... 2 00
Hillsborough Center. Rev. A. B. Peffers. 5 00
Hopkinton. Rev Daniel Sawyer. 1 00
Keene. Ladies' Benev. Soc. of Second Ch. Bbl. of C., *for McIntosh, Ga.*, val., 40.
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Lyme. Cong. Ch. and Soc. (ad'l)..... 15 68
Mason. Friends, Bbl. of C., 1.50, *for Freight*, 60c., *for Church, Dudley, N.C.* 2 10
Meriden. R. P. Rand 2 50
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New Ipswich. John S. Cummings, *for Indian Children*... 50
New Ipswich. Leavitt Lincoln, 10; Cong. Ch., 4.60..... ..... 14 60
Newmarket. Cong. Ch. and Soc..... 9 60
Orford. Cong. Sab. Sch 10 00
Pembroke. Mrs. Mary W. Thompson.. 5 00
Randolph. Mountain Ch..... 3 34
Salisbury. Cong. Ch..... . .... 2 50
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VERMONT, $760.30.

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Burlington. S. Parker..... 1 00
Cornwall. Cong. Ch. and Soc. (ad'l)..... 3 00
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Hartford. Second Cong. Ch. (100 of which from Ephraim Morris)..... 134 88
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Johnson. First Cong. Sab. Sch... . ... 11 78
McIndoes Falls. Cong. Ch. and Soc.... 20 00
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Norwich. "Rev. Mr. and Mrs. N.," 3; "S. J. B.," 2. .. .. 5 00
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Pittsford. Mrs. Nancy P. Humphrey.... 10 00
Pittsford. "D"..... ..... 1 00
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Waitsfield. Cong. Sab. Sch., *for Student Aid, Talladega C*..... 10 00
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Amherst. Rev. W. H. Beaman, 3; Mrs. Eliza Ayres, 2; Miss Sabra Ayres, 1, *for Student Aid, Atlanta. U*..... 6 00
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Ashburnham. First Cong. Sab. Sch., *for Student Aid, Fisk U*..... 57 00
Ashby. Cong. Sab. Sch. and "Friends," *for Student Aid, Atlanta, U*..... 81 00
Ashfield. Ladies of Cong. Ch. Bbl. of C., *for Chattanooga. Tenn.*
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Auburndale. Mrs. Mary Johnson, Box of C.
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Boston. S. D. Smith, 3 Organs..... 300 00
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Boston. Jamaica Plain, Central Cong. Ch., 50, *for Kittrell, N. C.*; Cong. Sab. Sch., 50, *for Student Aid, Atlanta U.*. 100 00
Braintree. South Cong. Ch. and Soc., 19.40 (ad'l) to const REV. EDWARD O. DYER L. M.; "A Friend," 15..... 34 40
Brockton. Mrs. T. C. Perkins..... 50
Brookline. Harvard Ch. and Soc..... 105 70
Brookline. "S. A. C."..... 5 00
Cambridgeport. Prospect St. Ch. and Soc..... 79 22
Charlton. Cong. Ch., 18.79 and Sab. Sch., 7.53 ad'l. to const. M. DANIEL WOODBURY L.M..... 26 32
Chelsea. Ladies' Un. Home Miss'y Ass'n, *for Lady Missionary, Chattanooga, Tenn*..... 136 88
Chester. Second Cong. Ch..... 5 25
Chesterfield. Cong. Ch. and Soc..... 3 00
Conway. Cong. Ch. and Soc..... 6 79
Curtisville. "F M. C."..... 3 00
Dalton. Hon. Z. M. Crane, 100; Mrs. James B. Crane, 100..... 200 00
Dorchester. Second Cong. Ch. and Soc.. 312.86; Rev. Charles Nichols, 30, to const. Rev. GEORGE L. WELLS, L. M... 342 86
East Hampton. Payson Ch. $376 18
East Hampton. Ladies' Benev. Soc. of Payson Ch., 2 Boxes of C., 5 *for Freight for Talladega C*..... 5 00
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East Medway. Cong. Ch. and Soc..... 9 00
East Somerville. E. Stone, *for Student Aid, Fisk U*..... 50 00
East Templeton. Joel Fairbanks..... 1 50
Edgartown. Cong. Ch..... 10 00
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Framingham. Plymouth Ch. and Soc... 165 15
Framingham. Ladies of Plymouth Ch., 2 Bbls. of C., val. 138.98, *for Student Aid, New Orleans, La.*
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Gardner. First Cong. Ch. and Soc..... 25 00
Gloucester. Evan. Cong. Ch. and Soc.. 75 00
Granby. Cong. Ch. and Soc..... 50 00
Granville. "A Friend and Wife"..... 10 00
Great Barrington. "Member of Cong. Ch."..... 1 00
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Greenwich. Cong. Sab. Sch..... 14 29
Greenwich Village. "A Friend"..... 5 00
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Haverhill. E. Webster's S. S. Class, West Cong. Ch., 10.52; West Cong. Ch. and Soc., 9..... 19 52
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Hubbardston. Lizzie B. Pollard, *for Chinese M*..... 1 00
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Malden. Sab. Sch. of Trinity Cong. Ch, *for Student Aid, Fisk U*..... 25 00
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Newton. Eliot Ch. and Soc..... 156 00
Newton. Miss Ellen D. Jackson, Bbl. of C., *for Macon, Ga.*
Newton Center. First Cong Ch. and Soc..... 88 13
Newton Center. Rev. D. L. Furber, 50, Miss Hannah Loring, 25, Miss Mary Loring, 25, *for Student Aid, Atlanta U*..... 100 00
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North Amherst. Jonathan Cowls..... 20 00
Northbridge. Cong. Ch. and Soc..... 5 00

North Brookfield. First Cong. Ch. and Soc., to const. Mrs. Geo. W. Bliss, Mrs. Wm. H. Holt and H. J. Lawrence L. M.s $134 00
Oxford. First Cong. Ch. and Soc., 18.44; Cong. Sab. Sch., 17.33 ..... 35 77
Oxford. Ladies Miss'y Soc. of First Cong. Ch., 5, and Bbl. of C., *for Topeka, Kan* 5 00
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Pittsfield. James H. Dunham 50 00
Randolph. Miss Abby W. Turner, 50., Misses Alice M. Turner and E. Josephine Turner, 50., *for Student Aid, Atlanta U* 100 00
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Roxbury. "A Friend," 10, *for Kittrell, N. C.* Incorrectly ack. in Feb. number.
Salem. South Cong. Ch. and Soc., 142.40, George Driver, 1.50 ..... 143 90
Shelburne Falls. E. Maynard 6 00
Sherborn. Cong. Ch. and Sab. Sch 35 00
Somerville. "New Year's Offering of a Member, Franklin St. Ch.," 5.00; Miss M. C. Sawyer, 1.50 ..... 6 50
South Attleboro. First Cong. Ch. and Soc 9 46
South Attleboro. Miss Mathias' Sab. Sch. Class, Bbl. of C., 1.36 *for Freight, for Raleigh, N. C* 1 36
South Framingham. Ladies' Ass'n, Bdl. of C. 10 00
South Hadley Falls. Cong. Ch. and Soc. 48 00
South Weymouth. Second Cong. Ch. and Soc. to const. Emmons Derby L. M. 212 42
Spencer. Cong. Ch. and Soc., 190.55; Primary Dep't Cong. Ch. Sab. Sch., 6.87; "Friends," 15 ..... 106 76
Springfield. South Cong. Ch., 72.39; First Ch., 24.37; J. Merrill, 10 ..... 45 19
Stockbridge. Cong. Ch. 2 00
Stockbridge. Box and 2 Bbls. C., 2, *for Freight, for Raleigh, N. C* 5 09
Stoneham. Cong. Ch., *for Freight, for Talladega C* 1 00
Stoughton. Betsey E. Capen 10 00
Swampscott. First Cong. Ch. and Soc. 12 12
Taunton. Union Ch 74 75
Wakefield. Cong. Ch. and Soc 25 00
Ware. Chas. C. Hitchcock, *for Student Aid, Straight U* 8 26
Webster. Cong. Ch. and Soc 83 13
Wellesley. Cong. Ch. and Soc 81 21
Wellesley Hills. Grantville Ch. and Soc.
Westborough. Ladies' Freedmen's Mission Ass'n, Bbl. of C., 1.50 *for Freight, for Talladega C.* (Lost on steamer City of Columbus) 1 50
West Brookfield. Cong. Ch. and Soc 16 32
West Duxbury. Mrs. Angelina P. Holmes, *for Lady Missionaries* 5 00
Westfield. First Cong. Ch. *for Scholarship, Hampton N. and A. Inst* 70 00
Westfield. James Noble, *for Atlanta U.* 15 00
Westford. C. F. Keyes, 5; William Taylor, 50c 5 50
West Medway. Mrs. Patience Shumway 5 00
West Newbury. J. C. Carr 1 50
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West Roxbury. S. D. Smith 50 00
West Roxbury. So. Evan. Cong. Sab. Sch., *for Student Aid, Fisk U* 25 00
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Worcester. Plymouth Cong. Ch. *for Student Aid, Talladega C* 10 00
———. "A Friend" 20 00
$6,527 46

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Branford. Cong. Ch 10 63
Bristol. Cong. Sab. Sch 20 00
Broad Brook. Cong. Ch 10 00
Chaplin. Mrs. J. W. Crosby 50
Chester. Cong. Sab. Sch., New Year's Offering *for Student Aid, Tougaloo U.*, and to const. Edwin G. Smith, L. M. 33 70
Clinton. Cong. Ch. and Soc., to const. Horatio Kelsey L. M 33 25
Collinsville. Cong. Ch 17 60
Cornwall Bridge. Geo. A. Swift 10 00
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East Wallingford. Mrs. Benjamin Hall. 4 50
East Windsor. David O. Bancroft, *for Student Aid, Atlanta U* 10 00
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Farmington. Cong. Ch 45 09
Gilead. Mrs. Thomas L. Brown 5 00
Greeneville. Cong. Sab. Sch., *for Straight U* 30 54
Guilford. First Cong. Ch 34 00
Guilford. Member Cong. Ch., *for Student Aid, Tillotson C. & N. Inst* 2 00
Hadlyme. R. E. Hungerford, 100; Jos. W. Hungerford, 100; Cong. Ch., 8.40 ..... 208 40
Hartford. Asylum Hill Cong. Ch., 371.10 (10 of which *for Indian M.*); Second Ch. of Christ, 100; Mrs. Mary C. Bemis, 25 ..... 496 10
Hartford. Mrs. Julia B. Bartlett, *for Workshop, Lewis High School, Macon, Ga* 3 00
Kensington. Cong. Ch 7 40
Killingworth. Cong. Sab. Sch 15 00
Lebanon. Ladies' Aid Soc., Bbl. of C., 3 *for Freight, for Macon, Ga* 3 00

Middlefield. Cong. Ch. and Soc., to const. HENRY B. WILCOX L. M. $39 00
Middletown. Third Cong. Ch 21 00
Montville. First Cong. Ch 6 00
Mount Carmel. Cong. Ch 12 92
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Mystic Bridge. Cong. Ch 15 91
New Britain. South Cong. Ch., to const. CHAS. E. HART, EDWARD N. STANLEY and S. H. BEARD L. Ms., 282.69; ——, 30, to const. NOAH C. ROGERS L. M. by Wm. H. Hart, Treas 312 69
New Haven. R. S. Fellowes, 100; O. A. Dorman, 100; R. J. Miner, 50c 200 50
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Newington. Cong. Sab. Sch., *for Student Aid, Atlanta U* 20 00
North Branford. Cong. Ch., 4.63; J. A. Palmer, 2 ..... 6 63
Northford. Cong. Ch 10 00
North Guilford. A. E. Bartlett 10 00
North Woodstock. Cong. Ch 18 00
Norwalk. First Cong. Ch 24 59
Norwich. Second Cong. Sab. Sch., 25; Mrs. Chas. Lee, by Sarah M. Lee, 25 .. 50 00
Norwich Town. "* First Cong. Ch." 31 50
Orange. Cong. Ch 8 00
Plantsville. T. Higgins, *for new Building, Tillotson C. and N. Inst* 100 00
Plantsville. Young Ladies' Soc., Box of Bedding; Miss Smith, 2, *for Freight, for Little Rock, Ark* 2 00
Plymouth. Cong. Sab. Sch., *for Student Aid, Talladega C* 32 54
Pomfret. First Cong, Ch 60 00
Prospect. B. B. Brown 20 20
Putnam. Ladies of Cong. Ch., *for Student Aid, New Orleans, La* 20 00
Ridgefield. First Cong. Sab. Sch., *for Student Aid, Fisk U* 10 00
Salisbury. Cong Ch 54 07
Southport. "Friend" 30 00
Thompson. Cong. Ch. and Soc 15 60
Thompsonville. Dennis Pease 50
Unionville. Bbl. of C., D. A. Keyes, 2, *for Freight, for Little Rock, Ark* 2 00
Wapping. Cong. Ch 21 54
West Chester. Cong. Ch 22 07
West Hartford. Mrs. M. O. Richards, *for Missionary, Fort Berthold, Dak* ... 50 00
West Hartford. Mrs. Harriet N. Chappell 10 00
West Winsted. Thomas C. Davis 5 00
Wilton. Cong. Ch 50 00
Windsor Locks. Cong. Sab. Sch., *for Tillotson C. & N. Inst* 50 00
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Wolcott. Cong. Ch. 7 50
Woodbridge. Cong. Ch 12 50
Woodbury. Mrs. E. L. Curtiss 10 00
Woodbury. Mrs. C. P. Churchill (1 *of which for Indian M. and* 1 *for Mountain White Work*) 2 50
———. "Two Friends," *for Theo. Dept., Talladega C.* 120 00

LEGACIES. $3,482.36

Guilford. Estate of Mrs. Lucy E Tuttle, by Miss Clara I. Sage, Ex 2,000 00
Norwich. Estate of Mary A. Baker, by Frank J. Leavens, Ex 513 30

$5,995 66

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Raldwinsville. Howard Carter 25 00
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Canastota. Enoch B. Northrup, 5; Mr. and Mrs. R. H. Childs, 5 ..... $10 00
Churchville. Union Cong. Ch. and Soc. 22 00
Cincinnatus. Rev. E. Rogers 10 00
Coventry. Samuel A. Beardslee 5 00
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Elmira. Mrs. A. D. Stowell 10 00
Fulton. Mrs. C. G. Case and Miss J. M. Porter, 5; J. C. Galispie, 5; A. Bristol, 5; T. W. Chesebro, 5 ..... 20 00
Gaines. Cong. Ch. and Soc. 25.71, and Sab. Sch. 6.03 ..... 31 74
Galway. Delia C. Davis, *for Atlanta U.* 5 00
Gloversville. Cong. Ch. (100 of which from A. Judson, and 50 from Mrs. Sarah B. Place) 244 16
Granby Center. J. C. Harrington 5 00
Greenville. "F. H. W." 50
Homer. Mrs. Augusta Arnold, 5; F. F. Pratt, 2 ..... 7 00
Hudson. Mrs. D. A. Jones 20 00
Jamestown. Emery Davis, Box of Medicine, *for Talladega C.*
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Marcellus. Mrs. L. Hemenway 2 00
Mexico. Catherine and A. Wheeler 2 00
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New York. "Thank offering from a Friend" 15 00
New York. A. S. Barnes, 5 Boxes School Books.
Perry Center. Cong. Sab. Sch., 12.50; Ladies' Benev. Soc., 11 ..... 23 50
Plattsburgh. G. W. Dodd 5 00
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Rochester. Abraham Hubregtse 1 50
Sherburn. Friends, Bbl. of C. *for Talladega C.*
Tompkinsville. Mrs. Maria Snyder 3 00
Vernon Centre. Rev. G. C. Judson 3 00
Volney. Sab. Sch. of First Cong. Ch .. 25 50
Warsaw. Cong. Soc., 23.20; Cong. Sab. Sch., 21.28 ..... 44 48
Waterville. Mrs. Winchell, 5.; Mrs. J. Candee, 5, *for Fisk U* 10 00
West Bloomfield. Cong. Ch. and Soc ... 30 57
Westmoreland. First Cong. Ch. Sab. Sch. 2 16
Whitestown. James Symonds 5 00
Yaphank. "A Friend 7 00
———. "A Friend" 5 00

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New Brunswick. Mrs. S. L Chester 5 00
Newton. "A Friend," *for Santee Agency, Neb* 2 00
Salem. W. Graham Tyler 25 00

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North East. Miss C. A. Talcott 1 00
Sewickley. E. H. Tite 2 00
West Alexander. John McCoy and wife 5 00

OHIO, $841.73.

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Belden. Cong. Ch 6 00
Bellefontaine. Mr. and Mrs. John Lindsay 10 00
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Subscriptions for January..... $195 66
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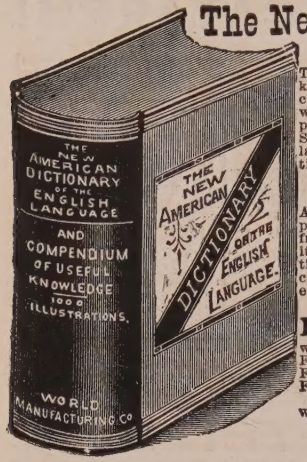
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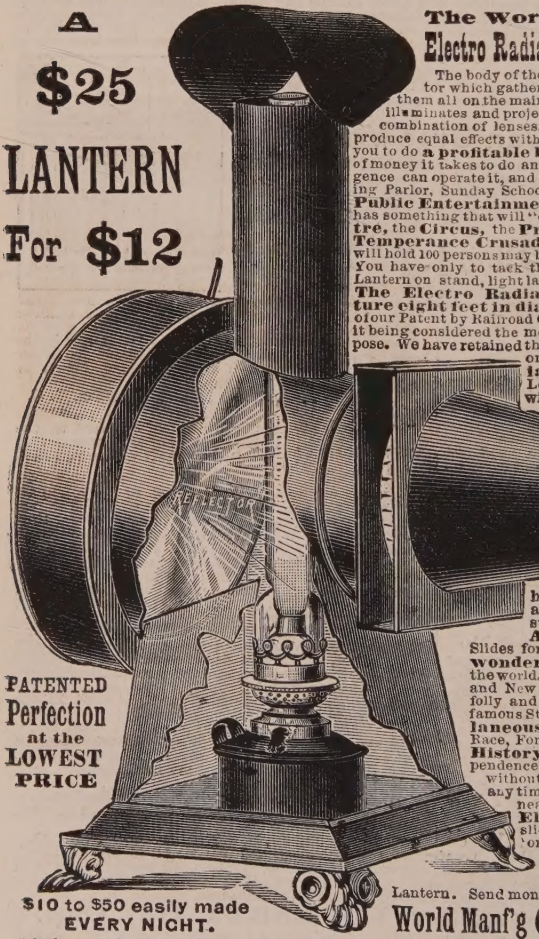

The body of the **Electro Radiant** is a coneshaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector, whence the whole mass of brilliancy illuminates and projects the picture with startling clearness. No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable you to do **a profitable business** is small compared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and **$10** to **$50** per night may be earned by giving Parlor, Sunday School, Academy or Public entertainments. **For Public Entertainments,** the possessor of an **Electro Radiant** has something that will "draw" with the combined power of the **Theatre,** the **Circus,** the **Prestidigitateur,** the **Country Fair,** the **Temperance Crusade,** and the **Camp Meeting.** A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place Lantern on stand, light lamp, and you are ready to begin the exhibition. **The Electro Radiant projects on the screen a Picture eight feet in diameter. $10,000** were paid for the use of our Patent by Railroad Companies for **Locomotive Headlights,** it being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make **Magic Lanterns** on the same principle, and the **Electro Radiant** is the result. The adjustment of Reflector, Lenses, Tubes, Slide, Rest and Cone are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have in our Lanterns far more than appears, and we are placing within the reach of all, unsurpassed advantages for **Learning, Amusement and Profit.** The Transparent Slides for these Lanterns embrace views illustrating **wonderful natural scenes** from different parts of the world. The **Scripture** Subjects from both the old and New Testaments. **Temperance**—Showing the folly and misery of the Drunkard. **Art**—Copies of famous Statues, Bas-reliefs, and Engravings, **Miscellaneous**—Such as Ships at Sea in a Storm, Steamboat Race, Fort Sumpter, Daylight Scene, Moonlight, etc. **History**—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc., **Comic**—Side Splitters without number. You can add to your assortment at any time. Lantern with slides complete, packed in neat box, may be easily carried in hand.—The **Electro Radiant No. 2** (shown in cut) with slides and fittings complete will be sent by express on receipt of **$12.00** or C. O. D. if **$3.00** is sent with order, purchaser paying the balance, **$9.00** at express office. Full instructions and list of other views sent with each Lantern. Send money order or registered letter, send all orders to

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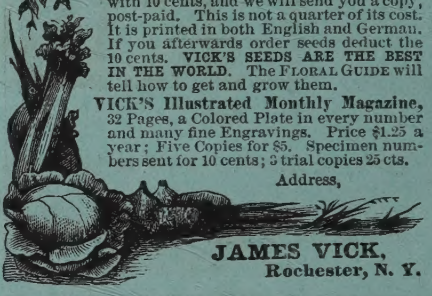

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